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"The agitation of thought is the beginning of Truth."

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American Journal of Homœopathy.

NEW-YORK, OCTOBER, 1851.

REASONS FOR EMBRACING HOMŒOPATHY.

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New Truths.

"If any one advances anything new, which contradicts, perhaps threatens to overturn the creed we have for years repeated and have handed down to others, all passions are raised against him, and every effort is made to crush him. People resist with all their might—they act as if they neither heard, nor could comprehend, they speak of the new view with contempt, as if it were not worth the trouble of even so much as an investigation or a regard. And thus a new truth may wait a long time before it can make its way."—Goethe.

The writer of this paper having been known until within a comparatively short time since (especially while holding office in the Royal College of Physicians of Edinburgh) as a determined opponent of homœopathy and its disciples, and now coming forward to avow his conviction of its truths and his desire to assist by every legitimate means in their dissemination; he thinks it a duty to give his reasons for

thus changing his opinions and practice. In common with many of his professional brethren in Edinburgh, he questioned the possibility of the homœopathic preparations containing any medicinal properties whatever: because, in the first place, the most carefully conducted chemical analysis failed to detect their presence, except, perhaps, in some few of the tinctures; and secondly, because even if they did exist, so material and palpable did we erroneously suppose disease to be, it was impossible (so we argued) that substances so attenuated could exert any influence upon the human organism. Still with all the apparent difficulties and absurdities, (as we styled their doctrines) our patients resorted to these heretical practitioners—and generally assured us, to our concealed mortification, that they received benefit at their hands: notwithstanding our prognostications of the ephemeral nature of the system, it continued to increase in favor, and its disciples were to be found amongst the most intellectual and calm thinking members of society. We said to one another, what do these men give to their patients? Or, physician informed the writer that Tartarized Antimony in small doses, would act as a sufficient aperient; and doubtless that this was the preparation exhibited for the purpose in cases of constipated bowels. Ashamed is the author to confess that he and others utterly ignorant of the subject, and refusing to inform themselves by actual experience, not merely suspected but asserted, that men of unimpeachable integrity gave ordinary drugs, under a feigned name, for the purpose of producing certain effects. In whatever else we differed, we cordially agreed in denouncing the entire system as quackery, delusion and imposture, and as a necessary consequence, excluded its professional advocates from our societies, whether scientific or social. We did not stop to ask, whether there was or was not truth in Hahnemann's proposition, if there existed a law for the administration of medicines, but our vials of wrath and contempt were poured upon the devoted heads of his followers, for the unpardonable innovation of administering drugs in inconceivably minute doses. We probably should not have evinced such an amount of irritation at the simple announcement of "*similia similibus curantur*;" but to attempt to

cure acute disease by such unheard of means was so absurd (thus we in our ignorance spoke and wrote), that none but fools or knaves would trouble themselves with the brief investigation necessary to prove the falsity of Hahnemann's notions. We never could separate Hahnemann's law from infinitesimal doses, although we might have been informed by a tyro in homœopathy, that Hahnemann practised according to his promulgated law for years ere he adopted the practice of minute doses. Without trying the effects of remedies upon this principle, we publicly declared the entire band of homœopathic practitioners, (most of whom held legal diplomas, many of them from our own Alma Mater), as unworthy of our society; by these acts we virtually, if not really, asserted that they were banded together to propagate a delusion and a fraud. What a proof this was of our own extreme credulity! and of the "characteristic obstinacy of the medical profession."

The conscientious, highly educated and accomplished follower of Hahnemann, whose only object was to substitute in therapeutics, certainty for uncertainty, order for confusion; this man, we repeat, was treated as a Pariah, an outcast. Homœopathy was always pronounced to be on the wane; nevertheless, we found to our cost that it took from us our best patients; we fondly hoped that these misguided people would after a little time return to their former orthodox creed and practice; but, no, they not only deserted us, our cathartics, sudorifics, alteratives, derivatives, blisterings, bleedings, et illud genus omne; but charmed with the superiority of their new favorite, in the most unkind manner, they persuaded others to follow their example. The homœopaths were bold enough to open a dispensary, and strange to behold, the *poor* flocked to it; we had comforted ourselves in the belief that, whatever whim the aristocracy might choose to pursue, the *poor* would certainly not become converts.

The young and talented members of our schools of medicine embraced and enthusiastically advocated the principles and practices of homœopathy, and asked us to explain how it was that the proportional recoveries of cases of Asiatic cholera and pneumonia, (*proved* to be such, not merely by the advocates, but likewise by the *opponents* of homœopathy), in Dr. Fleischmann's hospital, at Vienna, so far outnumbered those of the allopathic or old school practitioners. These figures were extremely awkward, *we* were comparatively powerless in the treatment of Asiatic cholera, at least in its advanced stages; whilst the homœopaths were often successful. The Vienna hospital was a public institution, any physician might visit it, and not only ascertain the truth or falsehood of the statistical returns, but also see the effects of the infinitesimal doses. We *would not* be convinced. Not being able to deny the recoveries, we attributed them to the

more healthy site of the hospital, the more abundant supply of attentive nurses and of comforts to the sick, and with these so called reasons we dismissed the statistics of cholera. Those of pneumonia remain to be accounted for: we satisfied ourselves with asserting that Fleischmann was not skilled in auscultation, that slight cases of bronchitis would be set down as pneumonia and be classed amongst its cures. Mr. Wilde, a surgeon, editor of the *Dublin Quarterly Journal*, and author of the work "Austria and its institutions," who is not a homœopathist, states that he witnessed the treatment of cases of pneumonia in Fleischmann's hospital, and that these cases were as acute and virulent as those which had come under his observation elsewhere; that whilst the mortality for 1838 was not more than five or six per cent, three similar institutions on the allopathic plan showed a mortality as high as from eight to ten per cent.

In answer to this and the testimony of Dr. Balfour, as published in the *British and Foreign Quarterly Review*, we comforted ourselves that pneumonia was curable without drugs, that this was the secret of the cure, and not the administration of Homœopathic preparations. A little reflection would have convinced us that this was a somewhat dangerous argument to broach, by men ordering calomel, opium, tartar emetic, leeches, venesection, blistering, &c., &c., for however disposed we were to talk thus amongst ourselves, we never adopted the *laissez-faire* mode of practice when our patients required our professional assistance. And it cannot be denied that such arguments (if they be worthy of the name) were they sound ones, tell more against allopathy and its advocates than against Hahnemann and his followers, inasmuch as the former used violent means which they consider to be unnecessary. Such a mode of reasoning has been not unaptly likened to a man passing a sword through his own vitals, in order to injure his adversary.

(To be continued)

THE Cincinnati Journal of Homœopathy intimates, that with regard to our brief review of the very favorable notice of Dr. Marcy and his book on homœopathic practice in the June number of the International Magazine, that we exhibit feelings that could be approved of by "no high minded or generous individual;" that we are lacking in "charity," evince "a spirit of antagonism," and a disposition to be "envious."

If the worthy editor had extended to us, and to our strictures, some of the charity that he exhibited upon the life and opinions of Dr. Marcy, as they appeared in his Journal, co-

pied from the International, we think he would have come to a very different conclusion concerning the motives that prompted us in writing the articles of which he complains. As his mind seems to be laboring under great doubt as to our motives, we will explain.

We suppose, as a journalist, we have something to do with the true exposition and with the advancement of the principles we advocate; therefore, we criticised the book: and likewise we have something to do with accidental circumstances which may advance or retard, elevate or depress those principles; therefore, we regretted and objected to the manner in which Dr. M. was brought before the public. It is the custom of men, without merit or reputation, when they wish to bring themselves before the public, at least in this section of the country, to get their likeness taken, and then, more effectually to impress the minds of the people, to place it in front of an elaborate article, that in glowing terms sets out their capacity in the particular business which they intend to follow, and the wonderful deeds performed by them.

Shortly after Dr. Marcy's appearance in this city, when still comparatively a stranger, he was announced by a biographical sketch, full of commendation, in a periodical, preceded by a wood-cut, said to be an accurate likeness. If he had been an old man, the measure might have been excusable, or had he been a practitioner of long standing; but, on the contrary, he is still a young man, and but a few years ago commenced the practice of Homœopathy.

And it might have been excusable, had this laudatory notice appeared in a scientific review professional in its character, which would have been some guarantee, that there was a just appreciation of distinguished merit; but in this case it was published in a Magazine devoted to the reprint of ephemeral productions, fugitive tales and romances, adapted to the popular taste of the day.

Now, it was not to Dr. Marcy that we objected; we would not take one atom from the measure of his reputation, but we deemed it injurious to Homœopathy, that a professed homœopathic physician of any standing and character should be presented before the public in such a questionable manner.

We believe the true exposition of pure Homœopathy is to be found in the works of its illustrious discoverer,—Hahnemann. And no

man living understands its principles and their application as well as he,—their founder. And these principles are set out in his *ORGANON*, which no true Homœopathist has ever questioned or doubted. Now we apprehend, if Dr. Marcy's book is tried by this standard, it must fall short. Dr. M. says:

"The first, second, and third attenuations are most efficient in all stages of phthisis—the doses to be repeated from two to four times in twenty-four hours, until the required specific impression is produced." "*Sulphur* and *hepar sulphur* should always be selected when the pulmonary affection can be clearly traced to abruptly suppressed psora, whatever may be the general character of the symptoms."

Hahnemann says:

"Let us give an example in the use of *sulphur* in chronic (psoric) diseases. The most subtle dose of this remedy [30th attenuation], even in robust persons with developed psora, can seldom be advantageously repeated oftener than every seven days, and the interval is to be proportionably prolonged, when a more feeble and irritable patient of this kind is to be treated, to nine, twelve, or fourteen days, before the repetition of a similar dose; but it is then to be repeated again and again as long as the same remedy continues to be serviceable. It is found that in psoric diseases, seldom less than four, often six or eight, or even ten such doses [30th attenuation] are requisite for the complete destruction of that portion of the chronic disease which sulphur is capable of removing, to be administered in the aforesaid intervals—provided there has been no previous allopathic abuse of that medicine."

"I cannot, therefore, comprehend, how it was possible for physicians, without heeding the symptoms, or taking them as a guide in the treatment, to imagine that they ought to search the interior of the human economy."

If we had the space, we might further show the antagonism between Dr. Marcy's views and speculations, and the principles and practice of Hahnemann. His theory and practice is a vain attempt at generalization, while on the other hand, the true genius of Homœopathy is individualization.

THE MEDICAL PROFESSION.

Most persons seem to experience difficulty in forming a just idea of the constitution and uses of the medical profession. The opinions of the "profession" are so often urged against Homœopathy, that we shall endeavor, briefly, so to state the subject, that every one, who will, may see it in its true light.

Men are constituted of body and mind. The mind thinks and wills, and the body acts. The latter always obeys the behests of the former,—is its servant and instrument. The former presides over the movements of the latter,—commands and uses. As it is with individuals, so it is with associations of individuals. The collective body has a collective mind. The former is an organization precisely resembling in the whole, each of its parts. It is, in fact, a larger man, having a physical head, body, limbs, etc. The nature of the latter—the collective mind—is not so apparent. Like the body, however, it is made up of unities precisely like each other. It is made up of those opinions and determinations to action, in which all agree. It is evident that the collective mind is not more than this, when we consider, that every association of individuals has one or more ends or purposes—the cement of their organization—to attain, which each individual desires, but which each, singly, could not procure for himself. Any single end or purpose, implies but a single thought, whether simple or complex, and a single action. So that it is apparent, that for every end a collective body may strive to attain, we have a single thought, from which the common action proceeds. And it is further more apparent, that every association of men who are more or less unanimous in their decisions, whilst it embodies an aggregate power, is, intellectually, no more than a measure of the meanest capacities which it includes. Associations, we infer, are potent for good or for evil. They personify power at the disposal of comparative ignorance. But as ignorance does not imply evil-mindedness, any more than a high order of intelligence implies virtue, the power of association may be employed for good. But if, together with a low state of intelligence, the intentions be bad, essentially or in effect, that power can only be productive of evil. Moreover, associations are always pernicious, whenever they claim to be standards of intelligence.

We may now understand what constitutes the medical profession. It is a collective body, made up of physicians whose end is a common stock of medical knowledge, derived from what they, as a body, may conceive to be the highest sources, a united and, therefore, a more effectual application of that knowledge in medical practice, and that dignity of character, without which each individual could not per-

form the highest uses of his office. So long as the medical profession confines itself to these purposes, it is promotive of good. It is manifest, that its catalogues of the best sources of medical science, must be meagre in detail, as they cannot include such sources as are recognized by the most intelligent, but are sub judice by the less discerning of its members. But an effectual application of generally received medical, as well as other truth, must always be productive of most valuable results. In this respect the medical profession is worthy of all honor.

But the medical profession, like all other associations, is an embodiment not only of medical opinions common to its members, and a common effort to apply them, but also of the evils to which they are generally subject, and which may influence those opinions and actions. Hence the self importance and dictatorial spirit, which so generally characterizes the profession; and hence its assumption of a right to think for society, and its denunciations against individuals and smaller associations, who may think and act differently from them.

It will not be asserted by intelligent and impartial minds, that associations think and act, at all times, more wisely than individuals. Their merit consists in the most effectual application of generally received truth. Their characteristic faculty is power. Thinking belongs to individuals. In the foregoing remarks we have, it is true, taken an extreme view of the subject. Let us now make the necessary eliminations. In all associations whose members are not strictly unanimous in the employment of means to effect their ends, the majorities generally determine their opinions and actions. If we consider that an association is truly such, only so far as it is strictly unanimous, we have only to strike out the minority every time there is one, and apply our statement of the proper character and uses of associations to the majority. If we consider, too, that on almost every occasion in which a body of men, or a majority of them, are apparently unanimous, more or fewer of them adopt the opinions of the rest, because they are unable or too lazy to think, or because they have a blind respect for the opinions of men whom they regard as of intelligence superior to their own, the fact may seem to militate against our views. But if we furthermore consider, that the majority of men of intelligence and learning, are espe-

cially subject to certain degrading passions which infest human nature,—self-esteem, intolerance of the opinions of others, and love of popular applause,—which always becloud the intellectual faculties, we shall find that we have not yet reached the best element to be found in almost every considerable association,—love of truth for its own sake, which is always clear in its perceptions and disinterested in its actions. This element is, in the majority of cases, at least, virtually excluded from association, being either found in the minorities, or co-operating with the majorities, for the sake of the most good that can be extracted from those bodies. An association may, therefore, be defined to consist of its enrolled members, minus the minorities, the men, or a part of them, who cannot or do not think, and minus that number, how few soever they may be, who are really the best and wisest of the whole. We repeat it, that associations including the medical profession—personify power at the disposal of intelligence of not the highest order, and are potent for good or for evil, according to the use which is made of that power. We are thus enabled to see how valid are the objections made against Homœopathy, by the self-styled orthodox school.

HOMŒOPATHIA.

“In the whole the idea of medicine itself is homœopathic; it does not give health-producing agents to engender health, but poisons which would issue in disease: it is, therefore, the general application of the law, by which it is to be cured by like. It is in the particulars that medicine does not recognize the application of the Hahnemannian formula; and thence, whenever it comes into details, it is in contradiction with its own idea. It is homœopathic in theory, and allopathic in application—a house divided against itself. And in the matter of doses, it is subject to the like remarks; for no one gives physic in the same quantities as food, but a few grains of calomel, or a few fractions of a grain of arsenic, are considered sufficient even by “heroic practitioners” of the old school. Why is this, but that there is a working in these poisons, which takes them out of the category of the ordinary materials which we put into our mouths? And if a grain will produce results upon a man of four-

teen stone weight, where is the absurdity to end, without experiment, which may choose to show that the millionth or decillionth of a grain will have even better results? I marvel how men who lift fourteen stone by the equipoise of a skilful grater, can sneer at other men who do the same nice balance by incalculably lesser weights. For it is evident that all medicine is on this railway of smallness, and is more perfect and harmless for every fresh terminus that it reaches. If the allopathists were accustomed to give calomel-porridge, their wrath against small doses would be consistent; but when they are themselves reduced to grains, why should they cavil at other healers, who, by experiment, have found out the value of grains of grains.

“It was Hahnemann to whom all the world is indebted for the scientific deepening of medicine in both these fields. He, first of men, saw, that if poison *in genere* is given to disease *in genere*, the aim will be more neatly hit if poison *in particulari* be administered to disease *in particulari*. This conception of his, involved the working of a very peculiar “science of correspondences” between the effects of drugs and the symptoms of diseases, so as to discover exactly what poisons, and what order of them, would answer to the symptoms and flux of special maladies. In the ideal of this great sportsman, each shot in the gun was cognizant of its own part of the prey, and the line of sight was the science which brought poison level with disease. May we not extend the metaphor, and say, that man in sickness is like two men, each wrestling with the other; and that the physician comes to shoot the worser man to death, without a grain of the charge touching the better: in this case, the homœopathic dose will not hit the struggling health, because the shot can wound nothing but disease; whereas the allopathic bullet, having no scientific speciality in its projection, generally riddles both the men, and leaves mere death or its antecedents on the field.

“The matter of doses depends upon the fineness of the aim. In everything there is a *punctum saliens* so small, that if we could find it out, a pin’s point would cover it as with a sky. What is the meaning of that invisible world which is especially versed about organization, if there be not forces and substances whose minuteness excludes them from our vision? We have not to batter the human body

to pieces in order to destroy it, but an artistic prick—a bare bodkin—under the fifth rib, lets out the life entire. Nay, had we neater skill of deadliness, a word would do it. The sum of force brought to bear depends upon precision, and a single shot true to its aim, or at most a succession of a few shots, would terminate any battle that ever was fought, by picking off the chiefs. If our gunnery be unscientific, the two armies must pound each other, until chance produces the effects of science, by hitting the leaders; and in this case a prodigious expenditure of ammunition may be requisite; but when the balls are charmed a handful will finish a war. It is not fair to count weight of metal when science is on the one side, and brute stuff on the other; or to suppose that there is any parallel of well-skilled smallness with ignorance of the most portentous size. The allopathic school is therefore wrong in supposing that our "littles" are fractions of their "mickles;" the exactness of aim, in giving the former a new direction, takes them out of all comparison with the unwieldy stones which the orthodox throw from their catapults."

"The number of superstitions also that Hahnemann slew, entitles him to the gratitude of all those who dislike to be frightened by unreal shapes which a strong man can walk through."

"Purgatives were one nasty superstition which he banished. Bleeding was another of these vampires. Long before we met with Homœopathy, we wondered why we bled our patients in inflammations, according to the common practice, when yet the attack struck in a moment, and there was no more blood in the body after than before it occurred; and we thought that it was but a wrong distribution which caused this rapid assault upon life, and not a plethora of blood; and that skill would lie, not in butchering the disease, but in restoring the harmony which was lost. We had seen some of our best beloved friends sacrificed to the murderous lancet, and ours was the hand which let out their life,—though under the legalizing sanction of the most accredited physicians. Would that we could recall the dead; but they sleep well! Who has not had similar experiences? and who, in the long run, will not reproach himself, if he does not accede in an inquiring spirit to the New Medicine which has availed to exorcise this host of killing superstitions?

"Among other benefits of Homœopathy, we reckon this also—that it tends to make us think more worthily of our bodies. I defy any man to be a physiologist who is in the habit of bleeding, purging and poisoning the human frame. The body abhors him, and dies rather than tell him its secrets. What idea can a man have of life, if he is accustomed to take blood, which is the soul's house, in pint basins from the frame; and to think that he is doing nothing extraordinary? What notion of living cause and effect can any one entertain, if he deems that such an abstraction of our essences can ever be recovered from so long as we are on this side of the grave? What imagination can be felt of the music of man, by one who orders purgative pills *pro re nata* to play upon our intestine strings, in the delusion that their operation is temporary, and confined to the first effects. I see in the whole of physiological science the large written evidence of these stupid sanguinary methods; the doctrine has followed the works with a vengeance, and the science has been purged and bled away until nothing is left but chemical dust on the one hand, or germ-cells on the other. This has gone so far that it is doubtful now, whether the medical profession has any further power of pursuing human physiology; doubtful whether that great knowledge must not pass to the laity and the gentiles, and become a non-medical science. Certainly, the hands that have least been crimsoned in the bowels of the living man, seem by nature most fit to receive his tender and amazing secrets."

"In no science does the present state of knowledge appear so manifestly as in physiology: in none is the hand-writing on the wall so plain. Great is the feast of professors here; but *Mene, Mene, Tekel, Upharsin*, is brighter than their chandeliers. Chemistry and cell-germs are the walls on which the lightning writes. Well may we call them walls; for it is impossible to conceive anything more limitant: prison stares us in the face while we are in that company. Who of woman born can go further than to distil himself into gas, or to pound himself into cells? Annihilation, which God forbids, must be the next stage of smallness. These respective doctrines are the last solid points which are possible, and by nature itself there is no passage beyond them. After these, the scientific men themselves must evanescce; for already their watchword

to each other is: 'Hail, Bubble Brother! Hail, nucleated cell!'"

"Another department also is that of mental effects, in which Homœopathy stands pre-eminent. If each drug evokes symptoms throughout the body, it also affects the mind wherever it touches the organs; and hence the new pharmacopœia groups around it mental and moral states so far as they depend on the body. In this respect Homœopathy opens a field which was untouched before, and includes the healing of moods, minds and tempers under the action of medicines. How valuable this is as an adjunct of education, will suggest itself at once to all fathers and mothers; and how new a power it is, those best know who have become converts to Homœopathy after practising the old system of medicine.

"It is, however, in the eradication of chronic diseases and hereditary taints, that Homœopathy promises perhaps the greatest of its benefits. On this subject the views of Hahnemann deserve the attention of philanthropists of every degree, whilst at the same time they are highly interesting to the medical philosopher. Nay, there is a touch of the sublime about them, such as only comes into the scientific spirit in its happiest moods. As Hahnemann teaches us of the true contagions that have come down with man from early days, we seem to hear echoes of every mythos that has struck us with significance before, from the Parsee dualism of Ahriman and Ormuzd, to the blue white Hela of Scandinavian faith; nay also we are let into the understrata of that evil which throws out sulphurs and geysers in the human and inhuman worlds: and we cease to wonder that no cure comes, when the pit of disease is so deep. What a chasteness of genius, too, in Hahnemann, that instead of swerving to speculation, he forced these conceptions through the outlets of his method of cure, and thought nothing sacred enough for his attention, but the recovery of the body from its ancient pests. If there be such a thing as bodily disease distinct from psychical, then he was right in his devotion, and is rewarded already in contributing to the whole sanity of his kind.

"In a strictly medical point of view, the Hahnemannian theory of chronic disease comports with principles which are beginning to be admitted on all hands. The multiplicity of diseases and epidemics is suspected to be the

mask of a unity of which so-called distinct maladies are but symptoms; just as, on a large range, different languages are but dialects of some common stem. Whether Hahnemann has hit the central forms of malady to which the rest are the procession, it would be presumptuous in us to say; but at least he has put us upon the search, and indicated that the confirmation of what he has deemed, or the suggestion of something truer, will grow, as his own views did, out of the bosom of practical healing.

"Moreover, his science of medicines has the advantage of springing from both roots of the past, for it germinated from the scholastic side; and as it grew, it took in, and retains, the traditional medicine which is found among the people. In fact, the Homœopathic law gives specific justification of the popular usage of many herbs and simples, which accordingly now re-appear as parts of a scientific system, affording new evidence of the probability that should be acceded to practices which are immemorial and of world-wide acceptance. And in another respect, it unites with the instincts of animals, as well as with the pharmacy of the 'old wives' in prescribing simples and not compounds, in order that pure operations may ensue, and causation or cure touch the ailment with a finger-end of fact, and not with a rude indiscriminate hand of confusions. The homœopathic law also accounts for the cures that have taken place under the other practice, and shows that they are owing to a latency of Homœopathy in the common sense of its predecessor."

"We think, however, that it is a mistake to call its art *allopathy*; it should be termed *chaopathy*, because it is without a formula, and welters down time by that set of falls which are vulgarly known as good and bad luck."—WILKINSON, (*Member of the Royal College of Surgeons in England*), *The Human Body and its Connection with Man*.

PERSECUTION OF HOMŒOPATHISTS.

A fierce persecution is raging in Scotland against Homœopathists. Several articles in our last and present number will enable our readers to form an idea of the unhalloved proceedings of allopathists. Opposition, however,

is vain, for we have the truth with us, and we must prevail.

The London Lancet, which we have been accustomed to respect, has become the organ of bitter invective; and by its misrepresentation of Homœopathy and her practitioners, has fallen lower even than the N. Y. Medical Gazette, which is a degradation every honorable mind must feel the deepest aversion to.

A similar spirit is among allopathists here in America as is developed in Europe; but it has not the same power in this country of republican institutions, in which freedom of thought and of action is acknowledged by all persons, except allopathic physicians, who in this respect as well as in other things are behind the age. The absurdity of their measures to arrest the progress of a true healing art is daily more and more manifest; so much so that other means will have to be adopted to prolong the existence of allopathic organizations and allopathic influences, or the people through these agencies will be made to perceive the pernicious tendency of all allopathic measures in diseases. Were it not for the utter blindness of allopathists, they would no longer condemn the *mongrels*, who at the present period are the chief supporters of allopathy. These advocates of eclecticism or mongrelism contend for an occasional use of empirical means in the treatment of diseases, relying, as they say, upon *experience*, which is exceedingly plausible; and because it is so, gains advocates in and out of the profession; as many persons do not perceive that to prescribe for the sick from an experience, which is not governed by a law of cure, is empiricism; it is in fact quackery. Genuine homœopathists are guided always in the practice of their art by an immutable therapeutic law, founded in experience, which constitutes them the only true, scientific and safe practitioners of medicine; they are the only practitioners who utterly reject all baseless and doubtful theories and rely solely upon established facts; they alone can give a reasonable explanation of what they do in the treatment of diseases; they know and believe that Homœopathy is the only safe method of prescribing for the sick, and that all mixed practice is a departure from the truth, and should receive no countenance whatever.

The period is at hand, when the line will be drawn so distinctly, that it can be known who are and who are not genuine homœopa-

thists. The effect of this must be, that mongrels or eclectics will take rank in the allopathic school, and become violent in their opposition to the true practice, which can be overcome only by a strict adherence to Hahnemann's rules of practice and the law of cure.

While a physician is learning Homœopathy it cannot be expected that his practice will be that of a learned and experienced practitioner; to such the hand of fellowship should be extended; but when a professed homœopathist advocates mongrelism and openly contends for *empirical* measures, in the treatment of diseases, the sooner the public understand that all such persons are the opponents of Homœopathy, and virtually become the advocates of allopathy, theoretically and practically, the better for the interests of a true healing art.

At the present time most of the efforts of allopathists in regular standing in their school are directed against mongrels. Allopathists pretend to respect those homœopathists who honestly adhere to the principles of their art; but when Homœopathy shall be practiced by greater numbers, as she will be; when her practitioners abandon entirely every allopathic measure, and strictly adhere to the law of cure and the attenuated drugs, the mongrels and allopathists proper will unite in opposition to genuine Homœopathy. This is not an unnatural supposition, because the ordinary allopathic practice must be given up; it cannot be endured in this country ten years longer; it does not require an inspired prophet to foresee such a result. Allopathists everywhere are coming upon the ground of mongrels, although at present they pretend to despise them, but soon they will embrace each other. The signs of the times, we think, quite plainly indicate such a result. We have seen it repeatedly stated, that the law of cure is the chief or only thing in Homœopathy; that the small doses, the stumbling-block to physicians and laymen, are not an essential part of her. Now, why is this statement made and urged with so much earnestness as it has been by professed homœopathists? The answer to this question is, to destroy confidence in those rules of practice which Hahnemann and his true disciples have tested by numerous and most careful experiments, and found them to be the most certain and safe of any yet known.

These rules are disregarded by all mongrels, eclectics, and mis-named "rational homœopaths," who, we should judge, desire to make the transition from the old school to the new easy and pleasant, for they declare that a physician has only to profess faith in the law of cure, and he is a homœopathist. Now, is it not plain, that inasmuch as the chief opposition to Homœopathy is directed against attenuated medicines and Hahnemann's rules of practice, that if these are abandoned, the door is opened to a mode of practice in the name of Homœopathy as pernicious as the purest allopathy?

It is admitted on all hands, that allopathists are gradually diminishing their doses of medicine, but are they more successful in the cure of diseases? They are not. Allopathists, by their diminished doses, are manufacturing chronic diseases by thousands, and mongrels, by their still smaller doses of crude drugs, often repeated with an occasional eye to the law of cure, are aiding them in the same destructive work.

The well known revulsive effects of drugs illustrate our meaning; and a further illustration may be had by a careful study of the effects of mercury in the human system in large and small doses. It is rarely the case that a person becomes salivated by ten or twenty grain doses of mercury, but this may be accomplished by one grain doses. What is termed in the old school alterative medicine, is always administered in small doses; and practitioners expect more permanent and profound effects by this gradual introduction of drugs into the system, and they are not disappointed; but many persons hereby have entailed upon them chronic affections which in most cases can never be thoroughly cured, and if the medicine happens, as it sometimes does, to come within the law of cure, death will be accelerated.

Therefore, to secure a true healing art, homœopathists should practice their system strictly and honestly, for, however violent the opposition, a prompt and safe relief of human sufferings will work an overthrow to the enemies of medical truth.

THE CHOICE OF REMEDIES UNCERTAIN IN THE ABSENCE OF THE MATERIA MEDICA.

The *Materia Medica* contains at the present

time over two hundred drugs, with symptoms so numerous to each, that it is almost impossible to retain them in the memory so as to prescribe with accuracy. The physician must, therefore, if he would faithfully perform his duty to the sick, consult in almost every case the *Materia Medica*.

We are acquainted with but one practitioner whose memory seems to embrace most of the drug symptoms, and yet this very man rarely prescribes in the absence of his book. The gentleman to whom we refer was a pupil of Hahnemann; and afterwards for ten years his assistant. He informed us that it was the habit of Hahnemann to refer to the *Materia Medica* and a *Repertory* in almost all cases.

If we may be allowed to express our own opinion of the subject under notice, we declare, that we would not if we could, commit to memory the symptoms of drugs, for we do not believe it best to select remedies from memory alone, for it is well known to every genuine practitioner of the school, that exactness is essential to success in the cure of diseases. If Hahnemann himself found it necessary at the latest period of his practice to consult the *Materia Medica* in almost every case he prescribed for, there is much more need that his disciples, most of whom are yet young in the practice, should do so. Such is the nature of homœopathic practice, that he who prescribes in an off-hand mode may, it is true, often hit upon the remedy in acute diseases, but very rarely in chronic ones. It is this prescribing without the book which leads to the employment of so many drugs in the same case, and in the event of a recovery the practitioner is unable to determine which drug was the remedy; it resembles an allopath who mixes some half dozen drugs, and pretends to know which one effected the cure. Prescribing from memory leads to a loose practice, scarcely a remove from allopathy.

It is thought by some that to use the *Materia Medica* in the presence of the sick or their friends, tends to diminish confidence in the physician. Such an effect, if the objection be well founded, is the result of the teachings of allopaths, who prescribe with such rapidity as to impress the minds of the sick and by-standers, that skill in the treatment of diseases "comes by nature," and is not the result of thought and education, acting upon natural endowments. Who loses confidence in the

lawyer who thoroughly examines his law book before he gives an opinion? Who experiences a diminished respect for that clergyman who studies the Bible, and other standard theological works in the preparation of his sermons? But in the incomparably more difficult work of selecting remedies for diseases, the physician must go in a corner, out of sight and hearing, and studiously conceal that he finds it necessary to look into the standard works of his art, to enable him conscientiously and successfully to execute his fearfully responsible duty. We can scarcely contemplate such an absurdity with a Christian temper. We are surprised that some homœopathists are yet so cowardly, as to fear to boldly adopt that mode of selecting remedies which will ensure success, because of the ridicule and sneers of allopathists, eclectics and indolent homœopathists. It should be borne in mind that Homœopathy in the hands of her faithful practitioners is designed not only to eradicate every vestige of allopathy, but to remove from the minds of the people the idea that practical medicine is founded in witchery, or that it has any relation to ancient mythology, or that its practitioners should in the performance of their duties resort to fraudulent contrivances, and in the place of these long existing erroneous notions the people will be induced to substitute the facts, that practical medicine is a reasonable thing, that it has fixed principles, and that they may approach its well educated practitioners with as much confidence as they do their legal adviser, or their religious counsellor.

However plain the principles of the healing art may be in the abstract, close and constant study are necessary in their application in the treatment of diseases. Indolence, ignorance and deceit can never live in genuine practitioners of Homœopathy; such must set their faces against all degrees of hypocrisy, and with honesty, industry, prudence and wisdom perform the duties of their profession.

[For the American Journal of Homœopathy.]

ASHLAND, OHIO, SEP. 10, 1851.

DR. KIRBY,

DEAR SIR,—Enclosed you will find one dollar for the *Journal*. I wish I could send you a club of subscribers, for I conceive such a publication as yours, adapted as it is for the lay

reader as well as the professional, will have an immense influence in bringing about that complete reformation in medical matters which is so very much needed. I am rejoiced that there are similar publications springing up through the country, and hope the patronage they will receive may enable them long to continue battling in the glorious cause of Homœopathy. Enlighten the popular mind on the subject—give the mass something that will teach them the *theory*, as well as the good *resulting* from its *practice*, and they will then become firm believers—*true homœopathists*. Then will the millennium of medicine have arrived, and allopaths, instead of prescribing bleeding, blistering or purging at random, will practice the *only* theory of cure, and the quacks which now overflow the land must “hide their diminished heads,” and make their living in an *honest* manner. As for the thousand and one nostrums so fashionable now, those who will use them will be considered as fit subjects for an Insane Hospital.

In this place Homœopathy is rather a novelty, and of course, it has difficulties to contend with. The most violent opposers here, as everywhere else, are the physicians, who, as far as is in their power, prevent an examination of its merits; although they have no hesitation in making use of several of our remedies—indeed in scarlatina they think of nothing but belladonna;—not one of them, however, thinks of giving Hahnemann credit for the discovery. Let them say and do what they will, they cannot prevent people from being benefitted by Homœopathy, and thus far the success of the practice justifies the hope that the clouds must break, and despite the sneers and falsehoods of interested practitioners, will triumph most gloriously.

I am glad you have raised your voice against an evil becoming too prevalent throughout this State and the West generally, and which should be frowned down by all true friends of our system. I allude to the practice of Homœopathy in connection with other systems. A great many of the eclectics, as well as some of the self-styled “regulars” have adopted this method in order to catch both winds. I suppose in a pecuniary sense it may be expedient thus to “carry water on both shoulders.” There is nothing in common with Homœopathy and the other systems, and how the *conscientious* physician, if he believes it to be correct, can

reconcile himself to practise a *mixture* is a mystery. Of course these remarks are not intended for those who are enquiring after the truth, and making experiments to test the efficacy of our medicines and the truth of our theory. Such physicians, when they become convinced, will be sure to be exclusive Homœopaths.

Yours, &c.,

G. T. M.

MOUNT CLEMENS,
MICHIGAN, JUNE 12th, 1851.

DEAR SIR,

With the Journal I am well pleased and still hope to be able to send you some new subscribers before a long time.

Contrary to the predictions of our opponents, and even their frequent assertions among their friends at the present time, Homœopathy still continues to grow and find favor with the people.

Scarlatina, in its different varieties, has revealed here to a considerable extent this spring, and the treatment of the two systems was presented of course a favorable contrast. Under the old form of treatment it has proved fatal in some instances, and in others has left sad traces of its presence in various forms. In some cases the different forms of dropsy have succeeded, in others ulcers of the neck and throat, etc. While under the homœopathic treatment patients attacked with equal severity, the friends of our opponents being judges, have speedily recovered, unaffected by the unpleasant sequelæ of the other case.

But I must close. With sincere regards for the prosperity, and a desire for an extensive circulation of your Journal,

I remain yours, in the cause of Homœopathy,

L. J. FULTON.

S. R. KIRBY, M. D.

(For the American Journal of Homœopathy.)

MR. EDITOR :

DEAR SIR,—The following incident, which occurred in my practice, you are at liberty to pub-

lish if you think proper.—I was called to visit a lady who resides in the flourishing village of Springfield, some fifteen miles from my place of residence; I found her laboring under a nervous disease of long standing. On account of the distance, I left a prescription to last three weeks; but having occasion to pass that way in a few days, I called to see how my patient was getting along. I found it necessary to change the remedies, and in doing so I left a part of my first prescription untouched. A short time after my last call, Doctor ****, a regular allopathic physician of the village (who had attended the lady before I saw her) called one evening and asked her if she thought her physician, "the little pill Doctor," was doing her any good, to which she replied, that she thought he was, inasmuch as her health was evidently improving.—The Doctor said, you are mistaken, and I will prove to you that what you are taking is perfectly inert and worthless; and I will eat any quantity of it which you may have on hand:—whereupon several powders that remained of my first prescription were handed him, one of which he opened, and with an air of triumph swallowed its contents; he then deliberately proceeded to open another, but the next instant he sprang several feet at a single bound, and fell near where the lady was sitting, exclaiming, "help, or I am a dead man." His whole frame was convulsed, his eye stared wildly, and in his countenance was depicted the image of despair; the neighbors in the immediate vicinity were alarmed and soon on the spot; the good ladies seeing the deplorable condition the doctor was in, and learning the cause, with their characteristic promptness suggested the propriety of administering antidotes; one says "give him camphor, another vinegar, and another coffee," and so overwhelming was his anguish, that he seized with avidity the dry grains of coffee, cramming them into his mouth, first with one hand, and then with the other; the antidotes being administered and no relief obtained, a physician was sent for, who was soon in attendance; he administered an emetic, followed by antispasmodics and sedatives, also counter-irritation, friction, the warm bath, etc., but all to no purpose, he continued in deep distress, uttering the wildest exclamations of horror and despair. The attending physician suggested the propriety of his making some arrangements of his business; he accordingly gave some di-

rections concerning his property, and requested that intelligence of his death should be immediately communicated to his distant friends and relatives. He continued in deep distress until exhausted nature sunk under the protracted effort and he became comparatively quiet. The physician and all the attendants had been indefatigable in their efforts to relieve the unfortunate sufferer; a variety of articles of household furniture were called into requisition during the night, pots, kettles, pails and pans were overturned in the hurry and confusion, and their contents scattered in every direction; and these had become so thoroughly incorporated, as to give to the room the next morning more the appearance of a hog's sty than of a human habitation. The unfortunate M. D. dispatched a messenger to me for assistance, with a special request that I should inform him what the medicine was that he had taken. I returned him for answer, that *doctors* ought never to swallow a medicine without first knowing what it is. The doctor continued for several weeks unable to attend to his business, during which time he gave it as his settled opinion that he should never recover from the effects of the medicine, and the horrors of that fearful night.

WILLIAM F. OWEN, M. D.

Spring, Crawford County, Pa.,

August 15, 1851.

THE DOCTORS VERSUS US.

CORRESPONDENCE FROM THE "EDINBURGH NEWS"

To the Editor of the *Edinburgh News*.

SIR,—I observe a contemporary has opened its columns to a medical controversy. Now, "as counsel for poor mortals," I wish to say a few words upon the matter, as it affects the public much more than it does the doctors. The question is a very simple one. It is this: Are we not to have the advantage of the skill of all physicians upon points on which they are agreed till they have settled among themselves all the points on which they differ? We call in a doctor for two purposes—the one to tell us positively what is the matter, the other what he thinks will do us good. If there is anything in the boasted science of medicine, they are found generally to agree on the first, however much they may differ on the second. For example, I awake with a horrible pain in

my foot. I want to know whether it is the gout or the rose. I send for a doctor; he says it is the gout, and writes a prescription for *Colchicum*. Being rather afraid of apoplexy, I give him his guinea, put his prescription in the fire, and start for Brixton or Malvern. He tells me what he knows, and I do what I think best. Has he any reason to complain? Has he any right to say, Unless you promise to do what I tell you, I won't say what is the matter with you? Instead of going to Malvern, suppose I fancy trying some homoeopathic medicine, what is that to him? He is not responsible. And suppose I send for a physician who treats his patients by this system, again what is that to him? Suppose my daughter has a cough, and I send for Professor Henderson, as being skilful at the stethoscope, to examine her chest, am I therefore bound to give her nothing but globules, and dismiss my old medical attendant, who has been my friend for fifty years? Or suppose my wife is ill, may I not ask Dr. Simpson to see her, and yet despise both his chloroform and his mesmerism? Or suppose I think my cook has poisoned me and my family, may I not ask Professor Christison to tell me whether we have British cholera or have taken verdigris, and, after paying him his fee, leave the treatment to whom I choose? A physician has no more right to refuse to meet another physician than a barrister to refuse a brief because he does not agree in some legal matter with another counsel employed in the case. Of course, if a doctor become disreputable by his immorality, then his brethren as well as the public should refuse to have anything to do with him. That is another affair. The College may or may not make doctors; certainly it cannot make or unmake gentlemen any more than could Charles the Second, who, on being asked to do so by a friend, regretted he could only make him an Irish peer, not a gentleman. No one supposes that a physician ceases to be a gentleman because he gives very little medicine, any more than that he could become one by giving a great deal. The thing is nonsense, and won't stand looking in the face. Doctors may differ as they please—with that we have nothing to do; but they must not quarrel, and agitate the stillness and repose of the chamber of sickness with their personal disagreements. These ushers of the black rod into the realms of eternal silence should, of all men, be most free from any tendency to loud, mutual, angry recriminations. Standing next the funeral mutes, they should command their temper and their tongue.

I am, etc.,

PETER PLEYDEL.

We thank Dr. Harris of Ballston-spa, N. Y. for a list of subscribers.

HOMŒOPATHIC EXPERIENCE IN GUERNSEY.

To the Editor of the *Homœopathic Times*.

SIR,—Edward Sanders, aged two years, was brought to me on the 25th of April, 1839, looking extremely ill and feverish; he could keep nothing on his stomach; for some days had diarrhœa, of green and black nature, with ascariides. I began by giving him *Acon.*, one globule, at night, one globule of *Calc. Carb.*, which I repeated every seven days (three times). On the 15th of May he was nearly well. I gave *Cham.*, two globules. This entirely restored the child, who recovered his good looks and strength by the end of the month.

The same child was brought to me on September the 11th, of the same year. He was again taken ill, much in the same way, but in a minor degree; I gave one globule of *Nux.* On the 18th his diarrhœa was red and fetid, two globules of *Sil.* quite cured him. To prevent any future attack, I gave on the 25th two globules of *Sulph.*, which had the desired effect.

Mrs. NOURI, an old woman, was afflicted with violent cramps in her legs, which came on suddenly, and obliged her to lie down and draw them up. This often happened when walking out, and distressed her much; three globules of *Hysc.*, in three spoonfuls of water, one spoonful a day; this relieved her greatly. The fourth day I gave two globules of *Aconite* (I have not stated in my notes why I gave the *Aconite*), and two days after the *Aconite* I repeated the *Hysc.*, which quite cured her of cramps. This was in 1839. She lived some years after these attacks, and had no return of them.

ATROPHY.

CAROLINE NOURI, aged five years, August 12th, 1839. Pale face, with blackish hue; no appetite; thirst; weak, mournful, fearful; cannot bear contradiction; costive; cold chills without perspiration; longing for unknown dainties. I gave her two globules of *Calc. Carb.* On the 14th, one globule of *Sulph.* 21st, she began to look better; gave one globule of *Calc. Carb.* 25th, two globules of the same.

September 2d. She was so much better that I gave one globule of *Nux.*,* and on the 9th one globule more of *Nux.* In a week after the last dose, she was in perfect health.

SARAH W——, aged two years, March 1st, 1839, had violent headaches, red face, voided large round worms. I gave *Sulph.*, one globule; the following week, one globule more; on the 15th one globule of *Bell.* She was cured in three weeks.

* The *Nux* was for a cold.

JOSEPH N——, aged three years, was brought to me, September 11th, 1839. The skin of his face was rough and red, and looked as if erysipelas was going to break out. I gave one globule of *Rhus Tox.* On the 18th the face looked better; I repeated the dose. On the 25th the skin was quite smooth and of a good color. I gave one globule of *Sulph.*; the next week one globule more, which prevented a return.

HENRY BRONARD, aged fourteen months, Jan. 3d. 1840. (The after-effects of scarlet fever.) When he was brought to me he seemed to be in the last stage of decline; pale face; lips red and swelled, cracked and bleeding; they gave the idea of their being on fire; sore throat; the glands of the throat swelled outside; thirst; no appetite; skin covered with a rash, between skin and flesh, resembling white lumps, the size of a sweet pea; could not sleep at night. I gave one globule of *Bell.* On the 4th he was a little better, and tasted food, which he had not done since his illness; his skin was very cold. I gave one globule of *Ara.*; a week afterwards one more globule. This quite restored him.

Two children of the same family had died the week before he was brought to me, with exactly the same complaint. They had all three been under doctors: the old medicines could do nothing further for them.

SIR, I have transgressed my rule of "cured by only one medicine" in the last cases, but I thought they might give a hint to mothers at a distance from Homœopathic advice, whose children may be suffering from the effects of late scarlet fever, &c. I have studied infants' complaints for upwards of forty years, and in my experience never saw a child's case more hopeless than that of little Henry Bronard's. I beg to observe that I used *Aconite* and *Sulphur*, likewise *Opium*, only as agents to prepare the system for the medicine, reduce the fever, and prevent a return of the complaint when cured. I did not give them as curable agents in my former cases, where other medicines do the work; perhaps now I would not give them so often.

H. C.

St. Sampson's Rectory,
May, 1851.

HOMŒOPATHIC EXPERIENCE IN GUERNSEY.

To the Editor of the *Homœopathic Times*.

SIR,—Martin G——, living in a sister island, aged eighteen years, came to me August 8th, 1837; the poor young man could do nothing for his living; he was extremely unhappy and hopeless, as no doctor had been able to do him any good. Giddiness in the head, when getting

up in the morning; when he looked up he felt as if he were balancing himself in scales. Could not think (confusion of ideas), or find words to express himself. Head felt as if he were tipsy, with nausea; pain in the head as if a nail were driven in it; sensation as if the brain was flying out of the head, which symptom was mitigated in the open air. In the head and temples, shooting pain, with throbbing. When stooping, the face flushes. In the morning heavy weight in the back of the head, which makes him feel cross and silent; pain on one side of the head, temple and cheek-bone. Rush of blood to the head; pain on the left side of the head and hair; drawing pain in the muscles of the temple when walking; itching in the head. White of the eye of a red hue; inflammation in the eyes; pain as if from sand in them; eyelids stuck together in the morning; pricking in the eyes; light or wind hurts the eyes; troubled sight; dim sight in reading. Shooting pains, with knocking in the ear at night; shooting pains from the ear to the pharynx; weight behind the ears. Flushes in the face, which come and go; redness of the face; crusty eruption, which itches, on the face. Bleeding of the nose, particularly after being heated. Convulsive movements of the lips; pimples on the lip and chin. Shooting pains from the jaw to the ear; swelling of the glands under the jaw. Pain in the tip of the tongue; tongue swelled, trouble to eat with it, particularly in the morning. Saliva bloody; swelling of the salivary glands, with an increased quantity of saliva, which has a bitter taste. Swelling of the tonsils, which are sore. Inclination to swallow, though doing so is painful. Bread tastes bitter to him; he finds his food not salt enough, though eating salt food; likes cold food. His appetite is soon satisfied. "Renvois," of a rusty taste, after eating fat things; flatulence after eating. Great weakness in the stomach; weight in the right side. Throbbing in the heart. Oppression in the chest, as if held by something inside; painful breathing, and a wish to draw a long breath; oppression in each side of the chest, with a desire to cough; sensation of bubbling of blood in the chest, with throbbings of the heart. Veins of the throat swollen. Uneasy feelings in the nape and chest. Pains in the back; stiffness in the nape, and down the back. Pains in the shoulders and down the arms; cracking in the joints, and shooting pains in the arms. Trembling of the hands in writing; dryness of the skin of the hands, sometimes perspiration. Fingers cold and senseless; painful red swelling of the tips of the fingers. Weakness and lassitude in the legs on going up stairs; stiffness and weight in the legs; perspiration on the thighs. Swelling of the feet; cracking of the joints of the feet. Stiffness of the arms and legs. Tressaillement of the body. Swelling of the veins of the neck. Sensibility of the skin; itching of the skin when heated, in the fresh air it goes off. Suffers most on left side. Sleepy in

the daytime; sleep at night does not refresh. Bad dreams; screams and jumps up in his sleep; perspiration going to sleep. Feels alternate heat and cold. No thirst.

I gave two globules of the 30th dilution of *Sulphur*. As the symptoms agreed exactly with Hahnemann's *Thuja*, on the 9th I gave two globules, 30th dilution, of *Thuja*; 12th one more globule. 29th, one more globule.

As he lived at some distance, I did not hear of him after the 29th, when he left me nearly recovered from all bad symptoms, till Dec. 1st, when his sister came to tell me that he had been perfectly well for some months, and able to work like other men.

Elizabeth T—, aged nine months, of unhealthy parents, came to me in 1838. The lower part of the forehead was covered with a yellow, dirty, crusty humor, like a mask; one small crusty spot on the head; the ears were sore; the cheeks full and glazy, and looked as if they would soon break out. She came Jan. 15, 1838. I gave her two globules, 12th dilution, of *Merc. vivus*; on the 17th, one more globule; on the 23d, she came to me with her brow and forehead quite clear, the skin looking healthy and well. I gave two globules, 30th dilution, of *Sulphur*. She continued well.

The dilutions which are not named of the following medicines in the various cases given are: *Arn.* 6th dilution; *Calc. c.* 30th dilution; *Cham.* 12th dilution; *Nux. v.* 30th dilution; *Petr.* 30th dilution; *Phos.* 30th dilution; *Stramonium*, 6th dilution. The dilutions are not marked in my notes, as I only had one dilution of each medicine in globules in 1838.

H. C.

St. Sampson's Rectory,
July, 1851.

According to the Medical Gazette, things do not go on well in the hospitals in charge of the "Ten Governors." We should judge from the Gazette's statements, that the "young doctors" in those hospitals need discipline, and the well known talents of the Editor of that Journal, together with his long experience, two years, we believe, in hospital management, point him out as a fit person to have the supervision of those institutions. No doubt he would accept such office if the pay was liberal, and without extra remuneration the Gazette's influence might be secured to "puff" all the doings of the Governors, as well as all those of the physicians and surgeons who meekly submit to his authority.

The *WESTERN LANCET* heads an article "Homœopathy repudiated," in which it is stated that the Massachusetts Medical Society has denounced Homœopathy, and repudiated "all professional connexion between Fellows of the Society and individuals who practice in accordance with Hahnemann's system;" and also, that the Royal College of Surgeons of Edinburgh, and the Royal College of Physicians, have done the same thing; and these proceedings, the *Western Lancet* says, "breathe the true spirit of professional honor and integrity." Here is wisdom, large chunks of it.

Homœopathic Journals will confer a favor on us if they would observe more care in giving credit where it is due for the articles they select. In two instances we had articles of our own set up and duly credited to other Journals, and had it not been for the good memory of our printer they would have appeared a second time in this Journal. The *Homœopathic Advocate* published articles, and gave credit to the *Cincinnati Journal*, which appeared in the 1st volume of this Journal. Again, the *Advocate* credits the "Homœopathist" for the case from the records of the Auburn State Prison which appeared in the second number of the 1st volume of the *American Journal of Homœopathy*, and there duly credited to the "*Pioneer*," published in Syracuse, N. Y., in which the case first appeared.

That medical clique, the New York Academy of Medicine, has a good deal of trouble with what it has dignified its "fellows," that is, its members. Some of them, almost at every meeting, are reported as having, in their restlessness, got their legs over the traces, and whole sessions, we understand, have been spent in whipping the transgressors into their proper places. An ex-president recently underwent the ordeal of the Academy's lash, which he endured meekly. These "fellows" of the N. Y. Academy of Medicine are a miserable set of Christians, for they have omitted in their code of laws: "He that is without sin, let him cast the first stone."

Several correspondents will be attended to in our next.

It is, we believe, the province of the allopathists of this city to quarrel among themselves, and they are availing themselves of this privilege both in the Academy and out of it. We will not tell all we know, lest we intrude into matters with which we have no interest at present, but we are careful to keep pretty well posted up, so as not to be entirely ignorant of what is going on.

We are happy to learn from the physician himself, that he was not instrumental in writing and publishing the article in the *International Magazine* which we noticed in our last number under the head "DOUBTFUL POLICY." We rejoice at having it in our power to make this statement, for it is our purpose to act in strict justice, and not to grieve any one unnecessarily.

An ardent friend, if he controls a press, may, with the best of motives, place a physician in a position before his brethren which some of them would not approve. This, we believe, is the fact in the case of the gentleman for whom this explanation is freely made.

FILLING FOR CORNERS.

SLOP PHYSIC. Off-hand professional opinions, like ready-made clothes, rarely suit the customer nicely—to prescribe intelligently for the sick is the profoundest problem which can engage the human mind; it requires study not sham inspiration. *Mem.* It never will be done uniformly well, until the physician is regarded and recompensed not as a drudge, but as the king of artists.

AN ESSENTIAL DIFFERENCE. Men are willing to die by christianity, but not to live by it, and they consent to live by Homœopathy, but not to die by it.

NORTH AMERICAN MISCELLANY.
New-York; Angell, Engel & Hewitt.

This interesting monthly, though not medical in its character, is possessed of so much intrinsic merit, and so fully sustains, and even exceeds its first promises, that we waive our usual course to give our subscribers an opportunity of becoming acquainted with it.

NEW PROPOSITION.

As we desire to extend the circulation of this Journal as far as possible, we have concluded to make the following proposition to physicians and the friends of Homœopathy, which we hope will be responded to without delay, viz.:—We will send eight copies to one Post office for five dollars (\$5); twenty copies for ten dollars (\$10); fifty copies for twenty dollars (\$20), cash in advance.

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